wrong conception of things which stands in opposition to the true Knowledge.

In the Vedantic thought of the Upanishad we find the original Vedic terms replaced by the familiar antinomy of Vidya and Avidya, and with the change of terms there has come a certain development of significance: for since the nature of the Knowledge is to find the Truth and the fundamental Truth is the One,—the Veda speaks repeatedly of it as "That Truth" and "That One",— Vidya, Knowledge in its highest spiritual sense, came to mean purely and trenchantly the knowledge of the One, Avidya, Ignorance, purely and trenchantly the knowledge of the divided Many divorced, as in our world it is divorced, from the unifying consciousness of the One Reality. .The complex associations, the rich contents, the luminous penumbra of varied and corollary ideas and significant figures which belonged to the conception of the Vedic words, were largely lost in a language more precise and metaphysical, less psychological and flexible. Still the later exaggerated idea of absolute separation from the true truth of Self and Spirit, of an original illusion, of a consciousness that can be

equated with dream or with
hallucination, did not
at first enter into the Vedantic
conception of the
Ignorance. If in the Upanishads it is
declared that
the man who lives and moves within the
Ignora: :e,
wanders about stumbling like a blind
man led by
the blind and returns ever to the net of
D(,th
which is spread wide for him, it is also
affin ed